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A
SHORT, PLAIN,
AND
SURE WAY
TO
HEAVEN.



LONDON,

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THEATRALE
GVA



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To the poor soul that desireth
and expecteth salvation by
faith in Christ.

Dear Christian,



*Y hearts desire & prayer
to God for thee is, (as
the Apostles was for his
Countrymen) that thou
maist have thy desire
and be saved. Which
since it can be no other way obtained then
by Faith, it standeth thee upon (as for
Life or Death, salvation or damnation)
to see that thou cheat not thy soul with
an unsound and rotten faith, a Sandy
foundation, lest all the Hope thou buil-
dest thereon as high as Heaven, fall a-
bout thy eares, and crush thee to Hell.
For (alas) millions of men and women
Perish eternally, by relying on a Dead
faith (which hath no more vertue to
save from Damning, then a dead man
hath to save thee from Drowning)
whiles by an Heady (not Hearty) faith,*
A 2 they

The Epistle

they embrace a Fancy instead of Christ; what heart can chuse but bleed to think, how many poor soules turn the Grace of God into Idleneſſe (if not into Wantonneſſe) who becauſe they can do nothing heavenward without Gods grace, will do nothing with it, but leave God to do all? expecting to be Coached to heaven by meer force of grace (as Elias in the fiery chariot) Without taking any paines to foot it along in the way of good works, which God hath ordained that we ſhould walk in them.

Mean while they ſleep ſecurely on the pillow of an idle Notional faith dreaming that they are near Heaven-door, when (alas they are upon the edge of the devils Trap door, which is ready to open into the bottomleſſe pit.

The tender commiſeration of ſuch miſerably ſeduced ſouls, in deſire to reduce them from the error of their way, hath drawn me to this endeavour to ſerve God and thee in taking thee by the hand, and bringing thee in this plain manner, into the way of a timely, effectually, practicall, and onely ſaving faith, which leadeth
right

to the Reader.

right to Mount Sion, and to the City of the living God.

And that thou maist see how the Way lieth, vouchsafe to make a little stand, and look upon it from this press. Et here before thee in a plain and familiar Parable.

A certain King had divers of his Nobles broken out into Rebellion, who knowing their lot to be death without mercy, did by false suggestions draw into the same Rebellion the Gentry of the Kingdom. Whereupon the King resolving to execute justice upon those ring leaders, yet in love and pity to those seduced Gentlemen (who by deceitfull solicitation had been unadvisedly drawn into the rebellion) was willing to shew mercy unto them. And that his mercy might not crosse his justice, but the person might be spared, and yet the fault punished, he ordered that his only Son the Prince, should voluntarily in their stead and behalf undergo such penance as his father should both justly enjoyne, and graciously accept. And thereupon he condescended to propound and enter into Articles of favour, for his

Jude 6.
2 Pet. 2. 4.
Gen. 3. 4,
5, 6.

Joh. 3. 16.

Heb. 2. 9,
16.
Rom. 3. 25

Mark 16,
15,

The Epistle

Sons sake and merit, that whosoever will
 A^ct. 3. 19. lay down armes, come in and submit, and
 Joh. 1. 12. take the oath of allegiance to the King
 Rom. 2. 7. and Prince, shall not onely have free par-
 A^ct. 26. 18 don, but also his favour and grace, and
 2 Cor. 5. continuing thence forth in due allegiance,
 20. he will promote them to places of honour.
 A^ct. 16. 17 For which purpose he sent unto their
 Isa. 30. 21. Camp two Embassadors, the one to pro-
 Joh. 15. claime to all of them together the Kings
 26. gracious and generall offer, and the other
 John 16. privately to sollicite them one by one, to
 13. accept of the mercy offered, and embrace
 the conditions, offering also his conduct,
 both guidance and assistance, to bring
 them fairly off to the King. Whereupon
 some few by this perswasion and assistance
 coming off, took the oath of allegiance, and
 keeping thence forth in faithfull duty,
 were advanced to the honour promised.
 The rest, neglecting this favour, and
 continuing in rebellion were overcome,
 and put to that death which their crime
 deserved.

This King is God; his Nobles were the
 Angels; the Rebellion is Sin; the seduced
 Gentry is Mankind, Adam and his po-
 sterity;

to the Reader

Christ; the Prince is Christ; his penance
was incarnation and Crucifixion; the
Articles are the Covenant of Grace;
the publick Ambassador is the Preacher,
the private Ambassador is the Spirit of
Grace; the coming off from the Rebels is
the Turning from Satan to God; the
oath of Allegiance is an Hearty Faith; the
faithfull duty is sincere obedience; the
gracious pardon is Forgiveness of Sins;
the acceptance to favour is the grace of
doption; the honour promised is everlast-
ing glory; and the execution of the Re-
bels is endlesse torments in Hell,

A



chief
Sop
forve
Eu.
Sopb
cares

Eu.
thers
Sopb
and th
Eu.
Sopb
the g p
Eu.
Sopb.
Eu.



A SHORT, PLAIN, and sure way to Heaven.

EUMATHES.



IR, Seeing God hath designed you to be the spirituall guide of this Parish, I humbly desire your special directions for my way to Heaven: I pray Sir, what ought to be my

chiefest care?

Sophronius. Your chiefest care must be *a* to serve God, *b* that you may be saved.

Eu. Why should that be my chiefest care?

Soph. Because if you be damned *c* all other cares are vain and lost.

- a* Mar. 6.
- b* Act. 2. 37
- 16, 30.
- c* Mar. 16.
- 26.
- Luk. 10.
- 4¹, 4².
- d* Luk. 13.
- 23.
- e* 24.
- f* Mar. 1. 2
- Tit. 2. 14. ^I
- Act. 3. 26
- g* Gal. 3.
- 10.
- h* 1 Joh. 3.
- 4.

Mans Misery.

Eu. Shall not I escape as well as most others?

Soph. There are *d* few that shall be saved, and they *e* not without much care.

Eu. From what have I need to be saved?

Soph. You need to be saved from *f* sin, and the *g* punishment due to sin.

Eu. What is sin?

Soph. Every *h* transgression of Gods law.

Eu. How many waies is Gods law broken?

Soph.

- 11 Cor. 6. *Soph.* Three waies : viz.
 9, 10. } 1. doing things forbidden. i
 k Mat. 25. by } 2. not doing things commanded. i
 42. } 3. failing in the manner. i
 1 Mat. 6. *Eu.* What is the punishment due to sin?
 15, 16. *Soph.* There are due to sin all kinds of
 m Lam. 3. misery ;
 49. } 1. External, in body, estate, credit, &c.
 n Isa. 6. 9. } 2. Internal, in soul, mind, conscience.
 o Mat. 25. } 3. Eternal, in Hell torments.
 41. *Eu.* Am I lyable to all these miseries?
 p Rom. 3. *Soph.* You and I and every one by sin
 23. are lyable to all these miseries. q
 q Deut. 27. *Eu.* Did God make man in such a wretched
 26. condition?
 Rom. 2. 8, *Soph.* No, he created man happy, and holy
 9. after his own Image, and fit to have Com-
 r Gen. 1. munion with God.
 27. *Eu.* How come we then to be thus mis-
 Eccl. 7. 29. rable?
 f Rom. 5. *Soph.* All this woe cometh upon us by sin-
 12. ning against God. s

Gods Mercy.

- Eu.* Doth God leave mankinde in this wretched
 full condition?
Soph. No, his tender love and infinite
 r Pl. 103. mercy would not endure that. t
 Exod 34. *Eu.* Doth he then let sin go unpunished?
 6. *Soph.* Neither, his infinite justice could
 u Exod. 34. not suffer that. u
 8. *Eu.* How then could God shew mercy
 without wrong to his Justice, or execute Ju-
 stice without dimming his Mercy :

to Heaven.

3

Soph. His wisdom found a course for giving satisfaction to his justice, *x* and so making way for his mercy. *y*

Eu. Who could give sufficient satisfaction for offences against an infinite Majesty?

Soph. Since none lesse would serve, God gave his only Son to make that infinite satisfaction. *z*

Redemption.

Eu. How did the Son of God make satisfaction for sinners?

Soph. By taking upon himself the punishment of mans sin. *a*

Eu. How could the impassible God suffer, and that to mans avail and interest?

Soph. The Son of God took the common nature of man, *b* and therein became a ransom for mankind. *c*

Eu. How did he ransom mankind?

Soph. By undergoing his fathers wrath in our stead, *d* in his death on the crosse. *e*

Vocation.

Eu. How may I come to have my part in this redemption?

Soph. He graciously calleth you to take your part in it. *f*

Eu. How doth he call me?

Soph. He calleth you two waies;

1. Outwardly by his Gospel. *g*

2. Inwardly by his Spirit. *h*

Eu. How doth he call me by his Gospel?

Soph. When by preaching thereof he openeth

x Isa. 53. 5.

6. *y* Eph. 2.

16.

2 Joh. 3.

16.

a Rom. 3.

23.

Heb. 9. 12.

b Joh. 1.

Heb. 2. 16,

17.

Phil. 2. 6,

7.

c 1 Tim. 2.

6.

2 Cor. 5.

14.

d Gal. 3.

13.

e 2 Cor. 5.

21.

f 1 Cor. 1.

9.

2 Tim. 1.

9.

1 Pet. 5.

10.

2 Rom. 10

8.

2 Pet. 1. 2.

3.

h Act. 16.

14.

Joh. 6. 45.

peneth

A sure way

peneth the way of salvation to all that hear
 12 Cor. 5. it. i

18, 19, 20. Eu. How doth he call me by his *spirit*?

Soph. When in hearing thereof he rendereth *grace* inwardly, to enable and move you in particular to *take* that way of salvation, as the holy Ghost poured his gifts on Peters hearers. l

k Isa. 30.

21.

l Rom. 10.

17.

Act. 10. 17

The Covenant of grace.

Eu. What is that way of salvation opened to us in the Gospel?

Soph. The way of salvation lyeth open in the *Covenant of grace*. m

m Mark 1.

15.

Eu. What is the tenour of the Covenant of grace?

Soph. It is this in effect, that whosoever receiveth Christ, as God doth offer him, shall have his part in Christ, p and all saving graces with him. q

n Joh. 1. 12

o Act. 5. 31.

p 1 Joh. 5.

11.

q 1 Cor. 1.

30.

Eu. What are the parts of this Covenant?

Soph. This (as every other mutuall) Covenant hath two parts, one for each party, i. e. *God* and *Man*.

Eu. What is *Gods* part of the Covenant?

Soph. The *promise*, which he is to make good upon your *performance* of the Condition. s

f Mark 16.

15.

Eu. What is *Mans* part of this Covenant?

Soph. The *Duty* which you must performe, if you will enjoy the promise. t

r Heb. 5. 9.

Gods part.

Eu. What doth God promise in the Covenant of grace?

Soph.

to Heaven.

3

Soph. He offereth *Christ* with all his *benefits* to every man upon very fair conditions. *u* John 3. 16, 26.
Eu. What are those *benefits* which God tendereth in *Christ*? Rom. 2. 7.

Soph. There are three *principall* under which the rest are comprehended.

Eu. What benefit is there for the *present* to be enjoyed?

Soph. *Sanctification* of our nature by the *spirit* of *Christ*. *x* 2 Pet. 1. 4.

Eu. What is the chief benefit in respect of the time past? *Act.* 15. 9.

Soph. *Justification* by *pardon* of our sins, *y* and *acceptance* of our persons, *z* through the *merits* of *Christ*: whence flow *Reconciliation* and *Adoption*. *b* Rom. 3. 24, 25.

Eu. Which is the third benefit for the *time* to come? *b* John 1. 12.

Soph. *Glorification* in Heaven by vertue of *Christ* his *purchase*. *c* Gal. 4. 5, 6.

Mans part.

Eu. What is *mans* part to do in the *Covenant* of grace?

Soph. The *duties* upon condition whereof those *benefits* are promised. *d* Heb. 5. 9.

Eu. What duties are those which are the *Conditions* of the *Covenant*? *e* Rom. 10. 10.

Soph. They are likewise three *principall*, *f* *Act.* 16. 31.

time { *present*, *effectuall Faith*. *e*
past, *sound Repentance*. *f*
to come, *sincere Obedience*. *g*

Eu. How will the *Covenant* upon these *several* *Heb.* 12. 14.

severall duties entitle me to those three severall benefits? and first how to Sanctification

Soph. Whosoever shall embrace Christ by an hearty *Faith*, Christ his *spirit* shall supply him with *grace* for *sanctification*. *b*

h Joh. 15.

Eu. How to Justification?

5.

Rom. 6. 11

Joh. 1. 16.

i Act. 3. 19

Soph. Whatsoever Christian shall soundly repent of his sins, he shall by Christ his *merits* obtain *forgiveness* of sins to *justification*. *i*

Eu. And how for Glorification?

Soph. Whosoever shall thenceforth performe sincere and constant *obedience*, shall by Christ his purchase be blest by *Glorification*. *k*

k Heb. 5. 9.

Rom. 2. 7.

Eu. Salvation is in Scripture promised unto each of these three duties; will not then any one of them serve my turn?

Soph. No, for where one of them is named, the other two are implied.

Eu. How come the other two to be implied when but one is named?

Soph. If any one of them be *sounded*, it hath the other two intwisted with it, as a threefold cord, not to goe asunder.

Faith.

Eu. Which of the three is most usually mentioned as the Condition upon which Salvation is to be had?

Soph. Faith is usually named as the Condition of the Covenant of grace. *l*

1 Joh. 3. 36

Mark 16.

11.

Eu. If every one that believeth shall be saved, I hope I am already in good case; for

three severall believe all Gods word, and particularly
 tification Gospel, that in Christ it offereth salva-
 Christ b to every believer.

all suppl Soph. Such historicall faith Reprobates,
 the Divels may have; they may believe
 Scriptures to be true. m

all foundl En. What then is there wanting in this m Jam.2.
 by Christ 19.

to justifi Soph. They want the particular application
 Faith.

Particular Application.

orth pere En. Well then; I will then apply it to my
 shall by (which no Divil can doe) and believe
 Glorifica that in particular am one of Gods elect,
 nified un and shall be *absolutely* saved; is not this a
 itor then right believing the Gospel?

s named, Soph. This is believing that which is *no*
 implied Gospel, but may prove a deceiving fancy of
 it hath known.

a three En. Why doe you say so?
 Soph. Because the Gospel doth no where
 say that you in particular are elected, and
 shall absolutely be saved.

usually En. Then I will apply my self to Christ
 rich Sal by Affiance, relying on him for my salvation, I
 ne Con trust in Christ, & I trust this is the right faith.

shall be Soph. I would not have you relie upon
 od enes this reliance, as if this were all the faith
 for which God requireth, lest your trust be-
 tray you, and prove to be but presumption.

En. Why should I feare that?

Soph. For 3. reasons especially among di-
 vers others.

En.

A sure Way

Eu. Which is the first reason?

Soph. Because many profane sinners make Christ their leaning-stock, & can brag, they do as strongly trust to be saved by Christ, as the precisest of them all.

Eu. What is your second reason?

Soph. Because this faith reacheth not to the whole Covenant, but the one half onely, it graspeth onely the *Promise*, without mention of the *duty*.

Eu. What is the third reason?

Soph. Because where this affiance is soundly taken up, it is not faith it self, but a consequent fruit of it, and is rather to be called *Hope* then Faith.

Eu. If neither of these be the right, I pray what is that *particular application*, which maketh faith *effectuall* to salvation?

Soph. Faith is the taking hold of the general Covenant of grace, *n* and closing with Christ upon it for your particular.

Eu. How may and must I close with Christ?

Soph. By applying *your self* to Christ, and thence applying *Christ* to your self. *o*

Eu. How must I apply my self to Christ?

Soph. You must *give* your self up to Christ as your Lord, to serve him, according to the duty, which is *your part* of the Covenant. *p*

Eu. And how am I to apply Christ to my self?

Soph. By *receiving* Christ as your *Saviour*, according to Gods *offer*, which is Gods part of the Covenant. *q*

Ex. How doth God offer Christ to be my

Erour?

Soph. God hath designed him, being both God and Man, to be the Mediator between God and man. *r*

r 1 Tim. 2.

Ex. How doth Christ mediate between God and man?

5.

Soph. He doth mediate with God to reconcile him to man, and then with man to reconcile him to God. *s*

s 2 Cor. 5.

Ex. How doth Christ bring about this Reconciliation?

18, 19.

Soph. He performeth it in a threefold office, to which God annointed him, viz. of a Prophet, a Priest, and a King. *t*

t Esa. 16. 1

Ex. How doth he mediate with God, to reconcile him to man?

Psa. 45. 8.

Soph. In his priestly office he pacifieth God offended, and that two waies.

Ex. Which is the first way?

Soph. He did once for all offer himself up as Sacrifice for the sins of mankinde. *u*

u Heb. 7

Ex. Which is the other way?

27. 9, 26.

Soph. He doth still make daily intercession with his Father for his redeemed. *w*

10, 0.

Ex. How doth he mediate with men to reconcile them to God?

w Heb. 7.

Soph. In his two other offices, as a Prophet and as a King.

25.

Ex. How doth he mediate as a Prophet?

Rom. 8. 34.

Soph. He teacheth us by his word, & persuading and intreating us to be reconciled to God. *y*

x Job. 15.

Ex. How doth he mediate as a King?

15.

y 2 Cor. 5. 20

Soph. He giveth us good laws, and by his Spirit holdeth us in obedience to them, that being once reconciled, we may keep in peace with God. *z*

z Isa. 9. 7.

Luk. 1. 33.

Eu. How must I receive Christ as a Prophet?

a Act. 7. 37

Soph. By applying your self to follow his teaching and direction. *a*

b Ps. 40. 8.

Luk. 6. 46.

Col. 3. 24.

c 1 Pet. 1. 8.

Heb. 7. 25.

Eu. How must I receive Christ as my King?

Soph. By submitting your self to be ruled by his laws. *b*

Eu. How must I receive Christ as a Priest?

Soph. By relying on his satisfaction and intercession for you. *c*

Eu. I would most gladly receive Christ for my Priest to pacifie God for me, without meddling with his propheticall or kingly office.

Soph. If you will have him at all, you must have him as God offereth him, whole Christ or none. You cannot have him as your Priest, unlesse you will also accept him heartily for your Prophet to hearken to his teaching, and for your King to be ruled by his laws. You must not part that which God hath joyned together, Prince and Saviour, repentance and forgiveness. *d* Gods tender is made in that order, and you will cheat your soul if you part these couples, and trust to have C. for your Saviour, if you will not have him your Prince, or to have forgiveness without repentance. *e*

d Act. 5.

31.

e Luk. 24.

47.

Eu. I perceive Faith is another manner of thing then I and many others are aware; but why is not Salvation ascribed to Love, the mother of Christian Vertues, as well as to Faith?

Soph.

Soph. Love is indeed a mother, a pregnant
 Vertue, the fulfilling of the Law, f and all *f Rom. 13.*
 without it is as nothing: but effectuall Faith *8, 10.*
 is never without it, but worketh (or as some, *1 Cor. 13.*
 consummate) by Love. *1, 2, 3.*

Eu. Yet since the Apostle preferreth Love *g Gal. 5. 6.*
 before Faith, b why should not Love with all *h 1 Cor. 13.*
 the train of graces attending her, share in the
 honour of procuring those saving benefits
 which are ascribed to Faith alone? Is the work
 of Faith eminently meritorious?

Soph. It is not for any merit in Faith, but *i Eph. 3.*
 by virtue of that interest which Faith get- *12.*
 teth in Christ, from whom all these benefits *h 1 Joh. 5.*
 proceed. *12.*

Mysticall Union.

Eu. How cometh Faith to get such speciall
 interest in Christ?

Soph. By the spirituall Union which it ma-
 keth between Christ and the believer. *1 1 Joh. 14*

Eu. How doth Faith make union betwixt
 Christ and the believer? *20. 15, 4.*

Soph. By giving my self to Christ, and
 taking Christ to my self, I become one with

Eu. How cometh Faith to interest you in *m Cant. 2.*
 all spirituall graces? *16.*

Soph. By my union with him I have Com- *n 1 Cor. 1.*
 munion with him, and so partake of all his *30.*
 graces. *1 Joh. 1, 3,*

Eu. By what comparisons doth the Scrip- *7.*
 ture set forth this Union and Communion be- *Rom. 3. 17,*
 tween Christ and a believer? *32.*

Soph. By divers comparisons, whereof are three chief.

Eu. Which is the first ?

Soph. The union of the *stock* with the *cion*, whence is communion of sap, and changing the kind of tree. o

o Rom. 6. 5.

Joh. 15. 5.

Eu. Which is the second ?

Rom. 11. 17

Soph. The union of the *head* with the *Members*, whence is communion of sense and motion. p

p 1 Cor. 12.

12. 27.

Eu. What is the other ?

Eph. 5. 30.

Soph. The exactest of all, and most frequent, is the conjugall union between the *husband* and *wife*, whence is communion of living and estate. q

q Eph. 5.

23, 24, 32.

2 Cor. 11. 2

Hos. 2. 19,

25.

Eu. I pray then pitch upon this, in what is our union with Christ like the union of marriage ?

Cantic. per totum.

r Eph. 5. 31

s 1 Cor. 6.

17.

Spiritual Marriage.

Soph. As the wife by marriage becometh *one flesh* with her husband, so the soul that is united to Christ becometh *one Spirit*. s

Eu. How doth Faith make this Union ?

Soph. As the wife with her right hand taketh her husband, and with the same hand giveth herself to him, plighting her faith thereunto ; even so a Christian soul by the same right hand of Faith, doth both take Christ to be her loving Husband, and give her self to Christ, to be his dutifull wife, and thereto plighteth her troth.

to Heaven.

13

The Benefits.

Eu. What benefit accrueth by this spiri-
tial marriage?

Soph. By faith I get *interest* in all the ri-
ches of Christs *benefits* and graces. *t*

t 1 Cor. 1.

Eu. It seemes then you may thanke your
self and your *faith* for all this ; is faith such a
precious and deserving work ?

30. 3. 22,
23.

Soph. I am like a poor woman, whom a
Noble-man vouchsafeth to love and marry,
who may thanke a good marriage for all her
honour and wealth : it cometh not by *desert*,
but by *grace* and love, that Christ in marriage
endowed me with all his spiriual goods. *u*

u Eph. 2. 5,
8.

Eu. How then are we said in Scripture to
have all these by faith ? that we are purified,
justified, adopted and saved by Faith ?

Soph. Not that my *work* of faith doth all
these, but by *Christ*, unto whom Faith doth
unite me, I am sanctified, justified, reconcil-
ed, adopted and saved. *w*

w Rom. 4. 5.

Eu. Be pleased, I pray, to shew it me in
the particulars : How are we *sanctified* by
Faith ?

Soph. Being *united* to Christ by Faith, I
am partaker of his *Spirit*, by the influence
whereof I have *Communion* with him in his
Grace. *x*

x Joh. 15

Eu. How are you said to be *Justified* by
Faith ?

5.
Joh. 1. 14,

Soph. Faith having *married* me to Christ,
my *husband* dischargeth all my *debts*. *y*

16.
y Col. 2. 13,

Eu. How doth Faith bring you *Reconcilia-*
tion with God ?

14.

B 3

Soph.

Soph. Upon this marriage my sins being pardoned, (all quarrels apart) I have peace
 2 Rom. 5. 1. with God through our Lord Jesus Christ. 2

11.

Eu. How are you Adopted by Faith?

Soph. As the husbands Father taketh his sons wife for his daughter, so we are the sons
 a Gal. 3. 26 of God by faith in Christ Jesus. a

Eu. How shall you be saved by Faith?

Soph. The husband and wife being one person in law, unlesse Christ himself could be damned, there is no condemnation to them
 b Rom. 8. 1. that are in Christ Jesus. b

Eu. How came you by faith to have title to eternall life?

Soph. It is purchased for me by my husband Christ, c and assured me for my joynture in marriage.
 c Heb. 5. 9.

Eu. Sir, I thanke you most heartily; the taste which you have given me of my misery without Christ, and the happinesse I may have in him, worketh in me an hearty resolution presently to give my self up to Christ in this spirituall wedlock by faith, to be henceforth his in all dutifull service. The Lord give me grace to stick to this resolution. To which that I may keep the closer, I intreat you to direct me in the Duties of the Spouse of Christ, that I may practise the accordingly.

The Duties.

Soph. You may teach your self, if you call to minde what engagements your wife took in marrying you. What was that?

Eu. She promised that she would serve
 and

ns being
ve peace
h?
kerh his
e the sons

Faith?
ng one
lf could
to them

ve title

ny hus-
y joy-

ly; the
y misery
ay have
olution
t in this
ceforth
ive me
which
you to
use of
ngly.

ou call
e took

serve
and

and obey, love, honour and keep me, and
making all other keep her to me during
life. She took me for her wedded husband, to
love and to hold, for better for worse, for
richer for poorer, to love, cherish and obey
till death us depart; and thereto she pligh-
ted her troth.

Soph. All this you undertake in plighting
your conjugall faith to Christ. Be carefull to
perform this, and then you live the life of *d Gal. 2.*
faith, and Christ will own you for his faith- *20.*
full Spouse, e *e Cant. 2.*

Eu. Now I see the evidence of that which *10.*
you told me, that saving faith doth comprehend
Love and all other Christian graces, and
namely those two other branches of the Co-
venants Condition, *Repentance & Obedience.*

Soph. Without these no faith is lively, but
dead. f

Eu. I pray shew me in particular, how *f Jam. 2.*
doth conjugall faith in Christ comprehend *26.*
repentance?

Soph. It ingageth you to forsake all others,
and to keep you onely to Christ. g *g Mat. 16.*

Eu. How doth that imply repentance? *24.*

Soph. It is by repentance that you must re-
nounce al other Lovers, al sins, and sinful lusts:
C. your husband can endure no Paramour, i *h Hos. 3. 3.*

Eu. And how doth this conjugall faith
comprehend Obedience? *i Jam. 4. 4.*

Soph. It plainly ingageth to obedience,
both active and passive. *Rom. 8. 7.*

Eu. How doth it bind to active obedience?

Soph. You tie your self thereby to love,
B 4 obey

Joh. 14. obey and serve him. *k* As the wife in marriage
5. loseth her own Surname, and taketh her hus-
Joh. 5.3. bands, so she resigneth her own will to her
 husband; and you in marrying to Christ take
 his name upon you, and becoming a *Christian*
Rom. 14.7. must no longer *live* to your *self*, but to *Christ*. *l*

3. *Eu.* How doth my faith engage me to
Gal. 2.20. passive obedience?

Soph. Faith taketh Christ for better
 for worse, till death you depart; so that no
 fear or danger may drive you to sin against
 Christ. But conjugall love must keep you
 faithfull to your husband, *m* though it were
 with the loss of your liberty, or of your es-
m Luk. 14 tates, *n* or of your very life for his sake. *o*
26.

Act. 20.24 *Eu.* Merhinks this should rather be ascri-
n Heb. 10. bed to love then to faith. *p*

34. *Soph.* I told you that time faith is never
oc. 11.36, without love; if Christ *dwelt* in your heart by
37 faith, you will be *rooted* and *grounded* in love *q*,
p Gal. 5.6. you know love is a chief ingredient in mar-
q Eph. 3. riage.
17.

Eu. It is indeed in the making a marriage,
 and should continue throughout.

Soph. It was the *act* of *loving* faith, that
 first engaged me to Christ in marriage, and
 it is the *Habit* of *faithfull* love that holdeth
 me close to the performance of that engage-
 ment. *r*

r 2 Cor. 5.
14.

The Triall of Faith.

Eu. Sir, I have known some religious peo-
 ple much perplexed with fear their faith
 was not right, because they were not sure of
 salvation; and some others, in whom I could
 see

no footsteps of piety, yet they could boast
the strength of their faith, and confidence
in their salvation. How may I be sure my
faith is right ?

Soph. Try your faith not by your *Confidence*,
but by your *Love*. s He and he onely that lo-
veth the Lord Jesus in *sincerity* will be owned s 1 *Joh. 4.*
as his spouse. 7.

Eu. But how shall I know whether my love
to Christ be sincere ?

Soph. You need go no further, but examine
how it cometh home to the love of a good
wife.

Eu. Be pleased, I pray, to give me a taste
of some of those symptomes of conjugal love,
whereby I may try my love to Christ, and ex-
ercise it.

Soph. I shall name you some, by them
think of others. A good wife that is hear-
tily loving to her Husband, t

1. Is glad to heare the voice of her husband
coming, and to hear from him when he is
absent. Christs voice is in every *Chapter* you
read, every *Sermon* is a message from him. Do
you delight in these ? *t Cant. 2. 8.*
Pf. 122. 1.

2. She desireth to lay hold of every oppor-
tunity to send to him ; *Prayers* are our letters
to Christ ; are you frequent and fervent in
them ? u *u 1 Thes. 5.*
17.

It were signe of small love, if husband and
wife living in one house together, should
scarce speak one to the other all the day : In
the word Christ speaketh to us, in our pray-
ers we speak to him.

3. Her

3. Her minde is still upon him, her heart is where he is: so godly *meditations* carry the
x Col. 3. 1. mind and heart to Christ. *x* Is your *mind*, af-
 2. fection and conversation in heaven with your
Phil. 3. 20. husband Christ >

4. She loveth ever and anon to be talking
 y *Cant. 6. 1.* of him: y do you delight in godly *conference*,
 2. and Christ will come in and make one. &

5. She loves her husbands kindred, and
Malac. 3. 16 gladly doth them all kinde offices. See that
 & *Luk. 24.* your *Charity* be such as Christ may own you. &
 15.

6. She carefully bridleth every passion that
 a *Joh. 13.* would displease her husband. Be you careful
 34, 35. to mortify every lust, which would offend
 i *Tim. 6.* Christ. b
 18.

7. She grieveth heartily, and is displeased
 b *Gal. 5. 24* with herself whensoever by over-sight she
 Col. 3. 5. hath done any thing displeasing to her hus-
 band; and cannot rest till with humble ac-
 knowledge and deprecation she get his
 c *Pf. 32. 5.* pardon. c Do you so heartily repent of every
 sin, taking care to *reforme*, and beg pardon
 before you sleep.

8. She doth affectionately endeavour to do
 all she can to please her husband; it is her
 meat and drink to do things that may con-
 tent and delight him. d Be you so diligent to
 serve Christ in all *well-pleasing*, by abound-
 ing in good workes If you can approve your
 d *Joh. 4.* faith to be such a *Cordiall* and *active* faith,
 34. you shall not need to fear the *soundnesse* of it,
 e *Col. 1. 10.* though you do not yet feel assurance of your
 i *Tim. 6.* salvation.
 18.

Howsoever your *jointure* be out of sight,
 and

her heart
carry the
ur mind, af-
n with your

be talking
Conference,
one. 2
dred, and
s. See that
own you. 4
affion that
you careful
ld offend

displeased
-fight she
o her hus-
umble ac-
he get his
at of every
eg pardon

our to do
; it is her
may con-
iligent to
y abound-
ove your
ve faith,
neffe of it,
e of your

of fight,
and

and not in your own keeping, it is under seal,
safe in the keeping of God your father, and
will be forth coming when time shal require. f

Eu. Sir, I thank you most heartily for your
good instructions; I pray God bless them un-

to me, and fasten them not onely in my head
but in my heart. I pray pardon my boldness,
with which I will no further trespass upon
you at this time, but wait some other oppor-
tunity to crave your more particular directi-
ons for my daily practise of Christian duties.

Soph. You have very good directions for
that purpose already extant in divers good
books, such as the Practise of Piety, the Pra-
ctise of Christianity, Mr. *Boltons* directions
for walking with God, Mr. *Scudders* Book of
the Christians daily walk, Mr. *Brinsleys* Sp.

watch, Dr. *Taylers* Rule of holy life, &c.
But this one lesson of conjugall faith and
love to Christ, being thoroughly learned and
practised, comprehenderh all the rest. g

Be you carefull to live to Christ in the life of
faith and love, h

answerable to the duty, affe-
tion and behaviour of a good wife to her hus-
band, and then you shall be sure to enjoy
the sweetest of Christs love, here in peace of
conscience, and joy in the holy Ghost i and
hereafter to have a full and blessed fruition
of him in heaven.

Eu. Yet I pray be pleased to leave with
me some one Memorandum that may stick
by me.

Soph. Then remember this short one. Be
sure to begin and end every day with God.

Eu.

f Col. 3. 3,

4.

1 Joh. 3. 2.

2 Tim. 2.

19.

g 1 Tim. 1.

14.

h Gal. 2. 20

Rom. 14. 8.

i Rom. 5. 1,

2.

1 Pet. 2. 8.

Eu. It is so short that I must desire your explication; how should I begin the day with God?

Soph. Let your first thoughts in the morning bring God into your heart by some *holy meditations, thanksgiving and prayer*; a good way to keep out the Devil all the day after. You may *meditate* of the incomparable love of Christ your husband, who *died* to save you; *k* and how many wayes he hath *wooed* you *l* with benefits both spirituall and temporall, and what an unkinde *returne* you have made him; by *comparing* your sins with his favours; *m* and now set upon a *better* requital, with David, *n* What shall I render, &c. I will take — *Propound* what service you may do him that day, &c. or some other godly thoughts.

Eu. How should I end the day with God?

Soph. Let him have your last thoughts. Every evening before you betake your self to rest, you may do well to remember your *death, o* and the *account* to which you will then be called; *p* and because it may be your case as it hath been with some others, that going well to bed have been in another world before morning, call your self to a strict account whether your soul be in a fit posture to appear before the Tribunall of Christ; and bring your heart to that frame *now* in which you would be found *there*.

And in particular, carefully recount how you have *spent* that day; what workes of dutifull love you have *performed* to Christ, *q* and

k Rom. 5.
7, 8.

Eph. 1. 19.

l Cant. 6.

13. 5. 2.

2 Cor. 5. 20

m Esa. 5. 4.

Psa. 116.

12, 13.

Psa. 101. 2.

o Heb. 9.

27.

p 2 Cor. 5.

10.

q 1 Cor. 15.

desire your
in the day
in the mor-
by some ha-
d prayer; a
all the day
incomparable
died to save
hath wood
and tempo-
ne you have
with his fa-
er requital,
nder, &c. I
ice you may
other godly

for that *thank* his grace, and go on with the
more cheerfulneſſe; and remember wherein *r 2 Sam.*
you have *failed*, *r* and for that repent pre- *24.10.*
ſently, and charge upon your ſelf more wari- *s Job 34.*
neſſe; *s* beg pardon, *t* and do not offer to *32.*
ſleep untill you be reconciled to Chriſt your *t Pſal. 51.*
huſband.

This dayly account will make your account *u Luk. 12,*
eaſie at your death; *u* yea ſudden death ſhall *35, 36, 37.*
not find you unprepared; and in the day of
judgment, Chriſt that will judge every one
according to his works, wil ſumme up happily *x Pſ. 51.9*
your finall account, and paſſing by your ſins, *y Aſt. 9.39*
blotted out *x* and croſt by dayly repentance, *z 1 Theſ. 1.*
he will ſhew Dorcaſe's *y* good works and la- *3.*
bour of love, *z* and thereupon will entertain *Mat 25.*
you with, *well done good and faithfull*— Come *21, 22, 34.*
ye bleſſed of my Father, inherit the Kingdom, &c.

Faxit Deus.

F I N I S.